always apparent. The process of assimiliation by which the Chinese have absorbed so many other alien elements is at work.

In religious practices Moslems largely preserve their separation from those of the Chinese about them and maintain those common to their fellow believers in other lands. Usually they do not use pork and tend to abstain from opium and, probably to a less extent, from alcoholic drinks. They repeat the creed, fast during the month of Ramadan, give alms to their own poor, and some few of them make the pilgrimage to Mecca. They refrain from the use of idols and maintain their own worship, in Arabic (although occasionally in Chinese), in mosques. The mosques show the influence of Arab architecture.

Yet even in their religious life the Moslems show marked effects of their Chinese environment. Usually they are not at all fanatical. As a rule only their religious leaders and teachers pray five times a day. Generally, too, it is only these who understand Arabic. In many Moslem families abstention from pork remains the one distinctive practice. A large proportion of the mosques are without minarets and as a rule the public call to prayer is omitted, at times by order of the government. Occasionally Moslems make contributions to pagan observances, such as community processions in which images are carried through the streets. They may use incense in their services. Those who served under the old regime often participated in the religious ceremonies of the state cult which formed part of the duties of their office. Even Mohammed has been represented as a sage of the Confucian type and as conforming to the Confucian virtues.

These, then, are the main outlines of the religious life of the Chinese on the eve of the great changes brought by the impact of the Occident. As has been suggested, much remains but little altered. However, some profound modifications have occurred. Since the chief of these have been mentioned in earlier chapters they need here only be summarized.

Very important has been the growing influence of Christianity. The thousands of Christian foreign missionaries, Roman Catholic and Protestant—with a very few from the Russian Orthodox Church—have been one of the outstanding features of the inva-